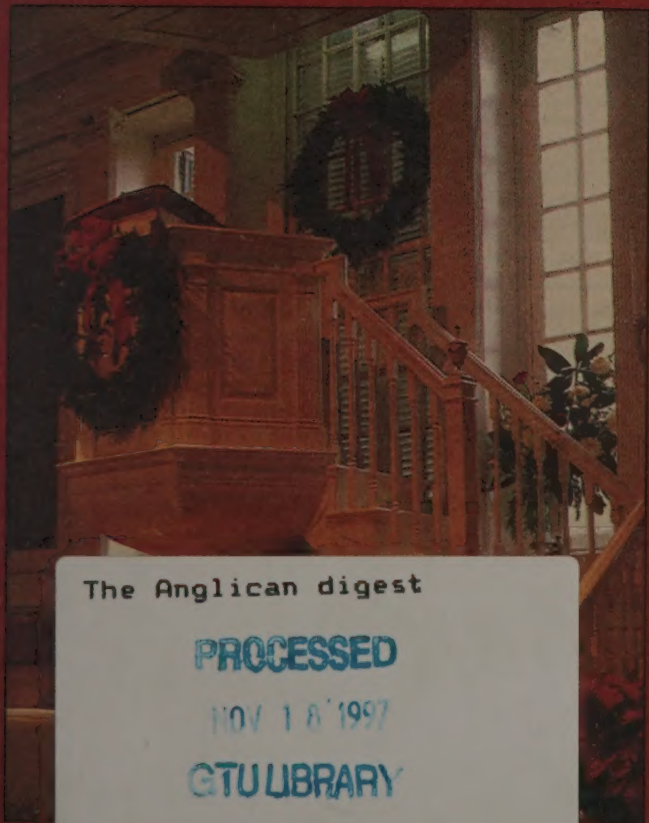


The Anglican Digest

*The most widely-read publication
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FROM THE EDITOR

THE THEMES OF THE First and Second Advents, of Christmas, and of the Epiphany fill the pages of this issue of TAD. One historic Advent theme, displaced by lectionary revisionists, is that of the place of Holy Scripture in the life of the Church. For almost 500 years, the Bible has been the theme of the Second Sunday of Advent as expressed in Cranmer's compelling Collect for the Day, "Blessed Lord, who hast caused all holy Scriptures to be written for our learning . . ." That theme is part of our message to you this Advent as we prepare for the next Anglican Institute/Anglican Digest Conference. The theme is, simply, "The Bible."

No other "issue" in the Church surmounts that which we believe and teach about Holy Scripture, for it is in Scripture we find most certainly the Authority of Christ. We hope that many of our readers will be able to join us in Colorado Springs in Easter-tide. Those who experienced last year's conference in Birmingham will know that all are in for a meeting which will both challenge and delight.

And in the meantime, a blessed Christmas to all of our readers and supporters from those of us at Hillspeak and at the Cathedral in Birmingham.

C. Frederick Barbee

COVERS: Front: Christ Church, Alexandria, Virginia, the parish church of both George Washington and Robert E. Lee, completed 1773. Back: Courtesy of Dewyn-
ters PLC, London.

The Fifth Annual Anglican Institute Conference . . .

WHY "THE BIBLE"?

THE IMPORTANCE OF THE BIBLE as the orientation point both for disputed doctrine and for practical Christian living has seldom been better stated than by the Anglican apologist, W. H. Griffith Thomas, Principal of Wycliffe Hall, Oxford, earlier in this century. What he has to say directs our attention to this year's theme for the Anglican Institute Conference announced on pages 4 and 5.

"The use of Holy Scripture is of paramount importance for our Church in these days. Holy Scripture is sufficient and supreme in all essential matters and can be applied as **A RESPONSE TO**

1) *Rationalism* which is not content without demanding a verification of God's Divine Revelation by human reason. Christ is our authority, and to the spiritual enlightened reason Christ makes His constant appeal.

2) A vague "*Spirituality*" which in various forms emphasizes the inner light as against the revealed Word. This is a modern danger of real force and seriousness. It is essential to remember that the Holy Spirit speaks through and according to the Word of God and never contrary to it.

3) *Skepticism*. All things necessary to salvation are found within the covers of Holy Scripture.

4) *Extreme Protestantism*. The Puritans taught in the 16th century that nothing except the Scripture was to be valued by the Church. But the Bible is a book of principles, not of rules, and presupposes natural law, social law, and civic law. So long as individual and Church life is true to the principles of Scripture, all outside authority (for example, reason and tradition) is to be welcomed.

5) *Traditional Roman teaching*, which exalts the Church's tradition to the place our own Church gives to Holy Scripture. When once the Rule of Faith is settled, all else is really detail. Apart from the Bible as supreme, it is easy to appeal only to Church authority. In Article VI, as laid down at the Reformation and maintained ever since, we find the safeguard of purity and the best guarantee of Christian progress."

For these very reasons, among others, the subject of The Bible was selected for this Institute Conference. The Bible is "sufficient and supreme" in navigating the choppy waters which surround our Church on every side. *The Anglican Digest* is pleased to co-sponsor this important meeting—to which you are warmly invited.



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&
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"THE BIBLE"

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Retired New Testament Professor, Virginia Theological Seminary;
Author of *Preaching the Lectionary* and *The Use of the Bible for Preaching*
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- The Rev. Dr. Richard Hays—'Living Biblically'
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ADVENT WARNING

*From a sermon by
the Rev. John Keble of
Oxford and Hursley, England
1845*

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

—Romans 13:12

THERE IS HARDLY a more profitable subject for Advent meditation than the first Advent collect.

What are "the works of darkness?" Our Lord tells us, "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." When day breaks or these things become visible to others, men are forced to give them up for a time. But when Advent comes, the sign of God's rising, it is high time to put them off forever.

The Apostle's word is not simply "put off" but, "cast away." We are to throw off from us not only these, but all shameful attitudes and doings.

We are not only to rid ourselves of these sins but also to acquire the opposite virtues. "Let us cast away the works of darkness and let us put on the armour of light." The things we are to put on are called "armour," because our condition in

this life is a continual war against the world, the flesh, and the devil; and our calling is that of soldiers. In baptism we were sealed "with the sign of the Cross, in token that we were to fight under Christ's banner, and to continue His faithful soldiers." What is this Christian clothing, or armour of light? It is the "shield of faith," total belief in the things that are unseen. Advent is like the morning. Advent Sunday is the beginning of the Church's new year. There is good reason for most of us to look on the time past as a night when we have been either asleep or acting in ways we are now ashamed of. Yet, if we will use it, this Advent can prove to be a blessed morning; we can wake up at the call of Our Lord, and begin dressing in His Armor and doing His work.

...

ALMIGHTY GOD, GIVE us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God now and for ever. *Amen.*

WAKE-UP CALL!

It seems almost routine now to regard the Decade of Evangelism as the "light that failed." Did we ever really want it? Did we know what it meant, or what it could mean?

Anyway, just two years to go!

But . . . take a look at this and consider thinking again. Our forebears in the Church evidently had something we could use. Here is the account of one Sunday in the ministry of the Rev. Richard Channing Moore, later to become the second Bishop of Virginia, when he was rector of St. Stephen's Church, New York City, in the early years of the 19th century:

A striking illustration of his power has been preserved. At the close of a Sunday afternoon service a member of the congregation rose and said, "Dr. Moore, the people are not disposed to go home; please give us another sermon." He complied. Still they remained hungry for the Word of life. A third sermon followed at the close of which the preacher said: "My beloved people, you must now disperse—for, although I delight to proclaim the glad tidings of salvation, my strength is

exhausted, and I can say no more." As a result of that service sixty communicants were added to the parish.

No wonder the 1820s, '30s, and '40s were decades of evangelism for the Episcopal Church. We still have two years.

EVENSONG

WHEN YOU COME to Evensong here, it is as if you were dropping in on a conversation already in progress—a conversation between God and men which began long before you were born, and will go on long after you are dead. So do not be surprised, or disturbed, if there are some things in the conversation which you do not at once understand.

Evensong is drawn almost entirely from the Bible. Its primary purpose is to proclaim the wonderful works of God in history and in the life and death and resurrection of Jesus Christ. Its secondary purpose is to evoke from the worshipper response of praise, penitence, prayer and obedience.

—A leaflet in Coventry Cathedral

BEST-SELLER REVEALS GOD'S GRACE

THE PULITZER PRIZE-WINNING *Angela's Ashes*, which at this writing has sold well over a million copies in hard covers, has a miraculous tale to tell. It is not only one of the most compelling memoirs of this or any year, but also a mother lode for theological reflection. With incandescent artistry, New York City English teacher Frank McCourt brings a childhood of direst poverty in a Limerick slum to rich, hilarious, heartbreaking life. The context is Irish Catholic, but the implications are universal. I found myself deeply affected by this book in at least five ways:

First, McCourt illustrates in a uniquely personal way the crushing inhumanity of extreme poverty. It should be a perennial affront to Christian conscience that any child anywhere should exist in such privation and misery. I do not believe any sensitive reader of this book could regard the sufferings of poor children in the same way ever again.

But why would millions of people want to read a book about poverty? Well, largely because, *second*, the story is really about the power of language. Young Frankie McCourt is almost literally saved

by a line of Shakespeare that he heard when he was an indigent patient in a typhoid ward ("it's like having jewels in my mouth."). The memoir itself is distinguished by a sustained cascade of transfiguring language. The prose of most books is merely serviceable; McCourt's Irish virtuosity sweeps the reader clean away into the mystery and the joy of regeneration. I found myself thinking of Prayer Book revision and the reported determination of liturgical commissions to retire Thomas Cranmer's incomparable language in favor of the flat prose of the new rites, which are not likely to give new life to anyone.

Third, Thank God for the Reformation. I say this as one who deeply respects the Roman Catholic Church, enough to write a laudatory assessment in *Commonweal* a few years ago. This being said, however, *Angela's Ashes* dramatizes—with a vividness exceeding even that of Joyce's *Portrait of the Artist as a Young Man*—the struggle of a human soul against fear of condemnation. Frankie is saved by grace, as it were, but he must find it outside the Church. Martin Luther's repu-

tation has come under a cloud (some of it deserved) in these ideologically driven times, but his principal discovery from Romans and Galatians that we are justified by grace through faith alone remains the nerve center of the gospel of human freedom. (We should remember that Protestantism remains as much in need of daily reformation as does Roman Catholicism, since every human being is perpetually determined to flee from God's grace back to "dead works.")

Fourth, The power of grace itself could be called the protagonist of the book. Cruel, callous priests and nuns populate the pages in quantity. The vulnerability of the human being to soul-killing behavior by the Church is depicted in heartrending fashion. The interruptions of grace, therefore, strike the reader with revelatory force. Frankie's frequent visits to the confessional are a source of mounting tension in the book, and when, near the end, he finds at last a priest who, with consummate compassion, releases him from his burden of guilt, it is a breathtaking, transcendent moment.

Fifth, Where does goodness come from? Nowhere in my reading has the question ever risen more urgently. It is commonplace to hear of "the triumph of the

human spirit"; *Angela's Ashes*, however, when read from a Christian perspective, points to a far more profound truth. Frank McCourt has given us an unforgettable picture of original sin—of folly, wickedness and desperation so comprehensive that one ceases to expect anything good to emerge. The word "miraculous" is therefore right, for the narrative is shot through with love, compassion, and forgiveness so improbable that the reader can only wonder, dumbstruck, that such things could be. Thus the question becomes, as it must for all who read the Bible with an open heart, not, "Why do bad things happen?" but "How can there be goodness?" The answer is that, in spite of everything, God loves us still. He has not abandoned us to the devices and desires of our own hearts. *While we were still helpless, Christ died for the ungodly* (Romans 5:6).



—The Rev. Fleming P. Rutledge

HE COMES AGAIN!

IT IS HARD to imagine a church season with more themes interwoven than are present in Advent. The promise of deliverance, the word of judgment, the mystery of Annunciation, the birth of light in the midst of deepest darkness, these and more provide the richness of this short season.

Great insight is found in two Advent hymns by one of the princes of English hymnody, Charles Wesley (1707-1788). Wesley is the author of two Advent hymns, "Come, thou long-expected Jesus" and "Lo! he comes, with clouds descending." The images they offer bring together some of the important themes of Advent.

Charles Wesley composed "Come, thou long-expected Jesus" for a volume of hymns published in 1745. Inspired primarily by the prophetic promises found in Isaiah 9:6f, this hymn broadens the scope of Messiah, from what was expected by the people of the Old Testament to the role of Messiah as "hope of all the earth." It is always important to remember that Jesus was not, in fact, the kind of messiah which Israel expected, that he was both less and more: Less in terms of the earthly, military, and political glory which would attend messiah, but more in terms of the

eternal salvation which he would accomplish. Wesley leads us to see that not only does this Jesus bring universal deliverance but he has also come to establish his kingdom in the hearts of his faithful people.

"Lo! he comes, with clouds descending" is of a different order. This text points to the return of Christ at the last great day. The imagery is inescapably New Testament in outlook, the longing for the imminent return of our Lord. If anything, Wesley's original words were even more dramatic, identifying the returning king as God, not "just" Christ. With triumphant imagery we are called to anticipate the return of Christ, a doctrine the Church has all but abandoned despite the affirmations of the Creeds and in our liturgy.

When I consider these words, I am always pointed away from my immediate concerns toward the belief that God, the Lord of history, will bring history to its fulfillment and perfection in God's own time. It will be quite a sight to behold! While it is true to assert, as preachers frequently do in Advent, that Jesus comes again and again in the Sacrament and in the lives of those who follow him (that is why we also include Hymn 454 in this season), it will not do to leave it there. The poetic imagery of the New Testament, richly in-

spiring Wesley, may not be foremost in the minds of present day preachers and theologians, but it still points to an eternal truth which we cannot abandon. This hymn reclaims that truth about as well as a hymn can do.

—The Rev. William M. Shand III
Rector, St. Francis' Church
Potomac, Maryland

PATIENCE IN PURPLE

OF ALL THE seasons of the Church year, Advent is the most counter-cultural. Against the pre-Hallowe'en red and green decorations in the mall, the Church puts purple. One of the most difficult colors to produce in ancient times, the color was symbolic of royalty, as only rulers could afford to wear it. Jesus, before his death, was robed in purple and mocked as a so-called king wearing a crown of thorns. Behind the tableau of shepherds and kings bearing gifts for the baby in the manger is the shadow of what is to come, the death of the Messiah on the cross. And so the color purple has been claimed by the Church as a symbol of penitence, and, in Advent, of preparation.

—The Rev. Anne Peterson
All Saints' Church
Pasadena, California



O dying souls,
 behold
 your
 living spring;
O dazzled eyes,
 behold
 your
 sun of grace;
Dull ears, attend
 what word
 this Word
 doth bring;
Up, heavy
 hearts,
 with joy
 your joy
 embrace.
From death,
 from dark,
from deafness,
from despairs,
 This life,
 this light,
 this Word,
this joy repairs.

Robert Southwell

—Church of the Redeemer
Bryn Mawr, Pennsylvania

KEEP IT SIMPLE!

THE ADVENT WREATH, a circular gathering of greens marked with four candles, is a vivid symbol marking the progression of the four Advent Sundays before Christmas. It has received enthusiastic acceptance throughout the Episcopal Church and can be found in many, if not most, Anglican churches during Advent.

Since the Advent Wreath became popular in our church in relatively recent times, little is said about its use. The following observations may prove useful to members of the Altar Guilds.

1. In the Prayer Book, the Advent Wreath is mentioned only within the context of The Order of Worship for the Evening: "During Advent, the lighting of an Advent Wreath may take place after the Prayer for Light" (p. 143). Therefore, special prayers and elaborate Advent Wreath ceremonies are best understood as being outside regular Prayer Book use.

2. Altar Guilds, and clergy too, often become confused by the fact that one of the four candles is rose colored. On which Sunday should it be lit?

There is a tradition that it should be lit on *Gaudete* Sunday, the Third Sunday in Advent. Unfortunately, the meaning, the color

of the candle, and the fact that *Gaudete* comes from the first word of the Latin Mass Introit, eludes most Episcopalians and adds a confusing and meaningless ceremony for Altar Guilds to deal with.

So why not keep it simple? Let's get rid of rose colored candles in Advent wreaths, and use four purple ones. Then the progression of these important Advent Sundays can be marked in ways that congregations can understand.



And while we are at it, let the lessons, teaching and preaching do the teaching. Avoid introducing local ceremony that has nothing to do with the tradition and custom of the Prayer Book.

—The Rev. Daniel F. Miner

St. Barnabas on the Desert

Scottsdale, Arizona

in The National Altar Guild

Newsletter

INTO THE UNKNOWN

IN THE 1820s Christmas Eve services were unknown in the Episcopal Church. Joseph Packard, who later taught Old Testament and Hebrew at Virginia Theological Seminary, describes one early such venture . . . into the unknown.

There was intense interest aroused by a Christmas-Eve night service held in Dr. Crocker's church in Providence, when I was a child. The streets leading to the church, some two hours before the service, were alive with people to witness the novel and strange sight of St. John's opened after night (sic) for Divine worship. The church was densely filled and packed, pews and aisles, and hundreds were turned away from gaining entrance even to the vestibule. The rector's text was St. John iv., 10: 'If thou knewest the gift of God,' etc. Dr. Crocker's countenance and manner showed how solemnly he felt the responsibility of addressing them. Stillness pervaded the assembly during the delivery of the sermon, nearly an hour long. Many were convicted and converted by that sermon. Eternity alone will disclose the momentous results of that first night service in St. John's.

—*From Recollections of a Long Life* (1902)

THE POWER OF A HYMN

SHORTLY BEFORE the flags were lowered in the ceremonies at the Hong Kong East Tamar parade ground, a quiet hymn was played by the marching bands. It seems to have passed unnoticed.

The words of the first verse slowly came back to me: "The day Thou gavest, Lord, is ended, The darkness falls at Thy behest . . ."

Later I consulted a tattered hymn book and read the last verse:

So be it Lord; Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands, and grows
forever,
Till all thy creatures own Thy sway.

This very biblical hymn was written in 1870 by John Ellerton. It must have been well known to Rudyard Kipling when he wrote "Recessional," his poem on British imperialism, and it must have been sung in schools and garrison churches throughout the British Empire.

Perhaps these words help to explain why relinquishing an empire was possible. One should not underestimate the power of hymns.

—*Kenneth R. Hanson*
Orange, Connecticut in
The New York Times

Our back cover . . .

A HIT MUSICAL AND . . . CANTERBURY CATHEDRAL

THE LONDON MUSICAL *Martin Guerre* touches directly on a well-known event in European history, and a much less well-known event in Anglican church history.

Martin Guerre won the 1996 Olivier Award for the best musical of the year. The successor to *Les Misérables* and *Miss Saigon*, this new musical is the work of the French creative team of Alain Boublil and Claude-Michel Schönberg. It is a re-telling of the classic (and true) tale of an impostor who claims to be the peasant farmer Martin Guerre, who has left his village ten years earlier to be a soldier. The impostor, who eventually proves to be a basically good man, takes the place of Martin with his wife, in his home, and in his business affairs. Later the *real* Martin Guerre returns to the scene and all is unmasked.

Boublil and Schönberg take the old story, made twice recently into a movie (once with Gerard Depardieu and once with Richard Gere and Jodi Foster!), and add an im-

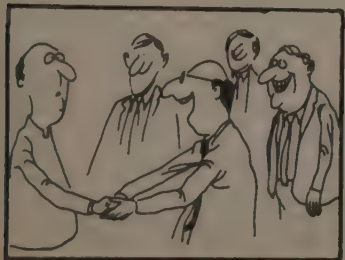
portant new ingredient. They set the events against the background of the Huguenot (i.e., French Protestant) persecutions of the mid-sixteenth century. The climax of their story proves to be the Massacre of St. Bartholomew's Day, August 24, 1572.

What makes *Martin Guerre* so very stirring, even noble, is the emphasis placed upon the religious factor. The Huguenots become a Greek chorus to the action. The penetrating question is posed, "Who are the impostors here?" Is the false Martin Guerre the impostor? Or are the villagers who hate him and his wife for their new-found Protestant faith the real impostors? The piece as a whole qualifies for a place in the pantheon of contemporary tragic theater, lifted to an almost unbearable pitch of spiritual feeling.

And here's an irony: Buried in the Trinity Chapel of our own Canterbury Cathedral is the body of Odet de Coligny. Odet de Coligny was Cardinal of Beauvais when he became convinced by the claims of the Reformation. His brother, Gaspard, was the first victim of the St. Bartholomew's Massacre in Paris. The Cardinal, judged to be a heretic in France, had already fled to England, thus escaping the Massacre. Odet was welcomed warmly by Queen Eliza-

beth I, only to be poisoned by his valet on the orders of the French Queen, Catherine de Medici. In 1571, one year before his brother's murder, Odet de Coligny was buried with pomp and great dignity at Canterbury. Since the 16th century the Cathedral has been a spiritual refuge for the French and Flemish Protestant community, which still holds services each Sunday in the Crypt.

So, a piece of history, enacted on the London stage, is thereby not forgotten. As one reviewer of *Martin Guerre* put it, "We began to realize that this is something even more than a *Devil's Disciple* set to music . . . Here as in *Saigon* and *Les Miz* it takes time to construct an edifice of such complexity that only afterwards do you begin to appreciate its full religious mystery." (Sheridan Morley, *The International Herald Tribune* and *The Spectator*).



"CONCORDAT"

CORPORATE MEMORY often plays a hidden role in ecumenical negotiation, present, but not well understood. Lutheran experience is that doctrine is energizing and liberating, but depending on institutional forms brings trouble. Anglican experience is that doctrinal passions are often destructive, but ordered worship and community life are tough enough to survive both the wicked and the fanatical. However, some Lutherans see Episcopalians as ecclesiastical fashion victims who like playing church, but are not serious Christians. Some Anglicans see Lutherans as secret Puritans, who confuse liturgical slovenliness and lack of perspective with true faith. There's not enough laughter in this relationship, from an Anglican point of view. From a Lutheran point of view, there may be too much. Culture wars!

—The Rev. William Morris

"Congratulations, Father! Your program to mobilize the laity was so successful we don't even need you anymore!"

EASTWARD POSITION

HOW REDOLENT OF a faded Anglo-Catholicism is this term! Like "catholic privileges," this phrase conjures up a world inhabited by the excellent women of Barbara Pym and the sad women of P.D. James, of Vernon Staley's *The Catholic Religion* and Percy Dearmer's *The Parson's Handbook*. Now that most worshippers' experience is of a presider clad in polyester vestments of vaguely catholic style, facing the people across the altar, like some sacerdotal server, the term must seem rather dated. The fashion seems to have started, like so many liturgical innovations of late, in the Roman church. Since the 1950s it has been popular wisdom that in the early church, the celebrant invariably stood on the far side of the altar from the people, facing them, *versus populum*. As a result, priest and people today are oriented towards one another, in buildings which similarly ignore orientation. Thus, the eastward position of the celebrant can now be described as "the priest turning his back on the people." The meaning of the act has been forgotten.

In fact, the evidence we have for the arrangement of churches and

the position of worshippers in the early centuries of the church does not lend much support to the "westward position." Worshippers and churches (according to scholars like Cyril Pocknee and J.A. Jungmann) were quite literally "oriented": they faced east, in the direction of the rising sun (*oriens*). In the Constantinian Roman basilicas, it is true, the altars stood in the west end of the building, so that to face east the celebrant had to face the people, but the people seem to have been incidental: it was the east that mattered. In Syria, churches were already oriented in a more familiar way (with the altar at the east end of the building), and this plan soon became general.

From the Renaissance, the orientation of new churches seems to have declined, but still proved remarkably persistent. As late as the early 18th century, a very fine disciple of Christopher Wren, Nicholas Hawksmoor, was designing churches that were oriented. This is particularly clear in one of them, St. George, Bloomsbury (built 1716-1731), where orienting the church required considerable ingenuity, since the obvious place to place the altar was towards the north.

The symbolism of the older tradition is profound: when Chris-

tians gathered "very early in the morning, the first day of the week . . . at the rising of the sun" to celebrate the rising of the Son, and to look for his coming again and the dawning of the Kingdom of heaven, they faced east in an act that symbolized their whole spiritual orientation. The west is the region of darkness; the east is the region of light. St. Cyril of Jerusalem, St. Ambrose, and St. Jerome tell us that candidates for baptism first turned west to make their renunciations of evil before turning east to confess faith in God. The symbolism is rooted both in Easter and in Advent: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

Because of the rising sun, the east, *oriens*, is naturally a symbol of the Resurrection and of the coming Kingdom. Priest and people facing the same way are united in a common act of worship, united with each other, because they face the same way, united with the created order and united with the recreated order.

—*The Rev. Gavin Dunbar in
Anglican Free Press,
published by St. Peter Publications,
Charlottetown,
Prince Edward Island, Canada.
(by permission)*

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.

GIVING GOD THE GLORY

DIVINE SPEECH IS articulation of God's presence. . . . The Magnificat is a Biblical theology in miniature, because it begins and it ends in an exaltation not of Mary but of the Word.

—*Samuel Terrien in
The Magnificat: Musicians
as Biblical Interpreters*

WHEN MEN WERE NUMBERED

ON SEPTEMBER 23, 63 BC, a son was born to a prominent Roman family. They gave him the name Gaius, but when Julius Caesar adopted the young man, he took the name Octavian. Elected consul in 43, the Roman Senate gave him the title "Augustus" on January 16, in the year 27 BC.

Sometime around 3 or 4 BC, the Gospel according to St. Luke tells us, the divine Augustus ordered "that a census should be taken of the whole inhabited world." (Barclay's translation)

In the distant, backwater province of Judea, men and women descended on their ancestral homes. Hundreds streamed into Bethlehem, a small, dusty village about 15 miles south of Jerusalem. Among them were a peasant couple from another dusty village, Nazareth, up north, in the Galilee. Their names were Yosef and Miriam, or as they have been anglicized, Joseph and Mary. And again Luke tells us that while they were in Bethlehem, Mary went into labor and their first child, a son, was born. They named him Yeshua, Joshua, Jesus, a Hebrew name meaning, "God saves."

Like hundreds of others in Bethlehem, Yosef registered him-

self and Miriam and Yeshua. The minor Roman bureaucrat who registered them treated Yosef with the indifferent contempt that conquerors feel toward the conquered. Their names were scratched with quill pens on to papyrus, and the required number of copies were made. Perhaps a copy was kept in the Roman headquarters in Caesarea Maritima, and perhaps another copy was sent to Rome. However, it is unlikely that it ever came to the attention of the divine Augustus that a Jewish peasant named Yosef and his wife Miriam had a son named Yeshua.

Augustus presided over a period of extraordinary peace, the *Pax Romana*. An inscription dating from 7 BC states that "it is hard to say whether the birthday of the most divine Caesar is more joyful or more advantageous; we may rightly regard it as like the beginning of all things, if not in the world of nature, yet in advantage; everything was deteriorating and changing into misfortune, but he set it right and gave the whole world another appearance. . . . The birthday of the god was the beginning of the good news to the world on his account." (IDB, vol. 1, p. 319)

Then, on August 14, in the year AD 14, something happened to the divine Augustus that is not

supposed to happen to gods: he died. The Jewish infant, Yeshua, who had been registered in the Roman census in Bethlehem many years before, was now a young man nearly 20 years old.

Augustus died; Yeshua, Jesus, lived. He lived and taught and called men and women to follow Him and learn from Him and worked miracles and, of course, He ran afoul of the authorities, was arrested, given a mock trial, was crucified, and died . . . and rose again and lives . . . and lives . . . and lives.

About 30 years after Jesus died and rose again, an author we know as St. Mark wrote an account of the life of Jesus. Perhaps echoing the inscription that honored the divine Augustus, Mark began his account of Jesus' life in this way: "The beginning of the good news of Jesus the Messiah . . ."

One Roman emperor followed another and in the course of time, the rule of Rome fell to Constantine. Unlike his predecessor Augustus, Constantine did not accept divine honors. Instead, he honored the divinity of the Jewish peasant Yeshua and accepted baptism in His Name.

Constantine raised a great church in Bethlehem over the site of Yeshua's birth, and today a church still stands over the site of Constantine's basilica.

Even though we are not in Bethlehem, we can, as the Bidding Prayer invites, "go in heart and mind . . . even unto Bethlehem." We can go because, unlike the divine Augustus, the divine Jesus lives.

His birth was a sharp, bright spark of light in the midst of darkest night. It was a flame that has kindled other flames, spreading throughout Judea and Samaria, going on to Rome, and out to the ends of the world.

The inscription honoring the divine Augustus was wrong. The birthday of Augustus is forgotten. Augustus, the bureaucrats who administered his census, and the papyrus on which it was recorded all lie in the dust. Jesus, though, who proclaimed that his kingdom was not of this world, rules in the hearts of men and women on every continent. It is His birthday which "we may rightly regard as the beginning of all things . . . everything was deteriorating and changing into misfortune, but He set it right and gave the whole world another appearance . . . [His] birthday . . . was the beginning of the good news to the world . . ." (IDB, vol. 1, p. 319)

—The Rev. Dr. J. Barry Vaughn,
St. Stephen's Church
Eutaw, Alabama

BEING OURSELVES

WHAT OUR CHURCH most needs today is to be itself, neither an anemic copy of Rome nor a reduced accommodation to Protestantism. We must use the word Catholic to mean what is primitive, Eastern and Anglican and not Tridentine—in opposition to what is Puritan and what is Romanist. We must be ourselves, stand on our own feet and glory in our precious heritage. We must be constantly teaching, *positively not controversially*, the greatness and the splendor of the Anglican position, the richness of Anglican history. We must never suffer the contempt of anything as “merely Anglican.”

Multitudes of people who are bewildered by the many voices of a divided Protestantism and to whom Christianity in its Roman form does not appeal, can be impressed and helped by the spiritual beauty, ancient as well as modern, of our Book of Common Prayer. Someone has truly said, “It is its own best missionary.”

God has forged here and placed in our hands a powerful instrument for His purpose.

Let us prize it, trust it and use it to the full and may God give the increase.

—Excerpt from a sermon preached at

General Convention, 1952, by the
Honorary President of the American
Branch of the Anglican Society
The Rt. Rev. G. Ashton Oldham in
The Anglican, April 1997



TOO MANY EUCHARISTS?

“WE HAVE EXCLUDED ordinary people who grew up on Morning Prayer and Evensong,” the Archbishop of Canterbury said, at the first press conference of his Australian tour.

His comment on the Eucharist was made in response to questions about the falling Anglican Church membership in Australia. A week earlier the 1996 national census results had shown Anglican numbers falling by 116,000 in the past five years. The Anglican proportion of the population has now slipped to an all-time low of 21 percent.

THE STORY OF S.P.C.K.—300 YEARS

ON MARCH 8TH, 1698, the five original members of the Society for Promoting Christian Knowledge met at the house of Serjeant Hook in Lincoln's Inn, London, and minuted their proceedings for the first time. Three of the others, like Hook, were laymen. They were Lord Guilford, Sir Humphrey Mackworth, and Colonel Maynard Colchester. The fifth, who was the inspirer of the whole enterprise, was a priest of the Church of England, Thomas Bray.

Bray's main objectives, set out in detail in his manuscript plan which the S.P.C.K. now owns, were "to promote Religion and Learning in the Plantations abroad and to propagate Christian Knowledge at home." But after a visit to Maryland he modified his original intention of turning his first foundation into a chartered agency which would provide the official support for Church and clergy in the American colonies. He obtained instead, in 1701, a Royal Charter establishing the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.), which would send out missionaries and maintain them.

This left the S.P.C.K. free to continue as a voluntary organization, acting at choice as provider, instigator, or coordinator of the many educational, publishing and distributive activities, both in the British Isles and eventually almost worldwide. This was conceived by its policy-makers as extending knowledge of the Christian faith and upholding the values of a Christian culture. But, because of the high quality of the members it recruited and the regularity with which they met, the Society was able to develop during its first formative period a considerably wider range of domestic and foreign interests.

The 18th century has generally been viewed by historians as a time of spiritual deadness in the upper reaches of the Church of England, of supineness among its members and their institutions. Towards the end of the century, the S.P.C.K., it is true, was at a low ebb. The revival which had already begun elsewhere was to be slow in reaching it. Yet it had a substantial record of achievements to look back upon. It had inspired, guided and coordinated the Charity School movement, which in parishes all over the country had provided the rudiments of a simple schooling, based on the Bible and Catechism, but to which the pri-

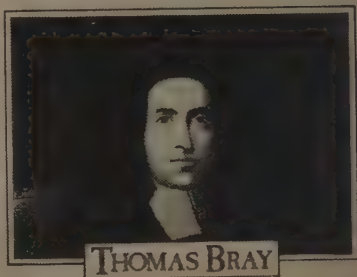
mary education system of the future could trace its roots. In its role as religious publisher, it commissioned an annual torrent of instructive books and tracts, almost to the point of monopoly.

As early as 1700 the Society was planning to publish in languages other than English. Within a year, lists of books and pamphlets in Welsh were sent out, and tracts were being selected for translation into Dutch. By 1720 there was an extensive programme for Arabic, comprising 10,000 New Testaments, 6,000 Psalters; and 5,000 Catechetical Instructions with Abridgment of Bible History annexed. The cost, some £3,000, was met by means of a special appeal, King George I and the two Archbishops heading the list of donors.

There were plenty of other causes, though, to preoccupy the active membership as occasion offered. They campaigned against "Popery" on the one side, as they did against "Enthusiasm" on the other. They were as zealous in greeting the Hanoverians as they were in distancing themselves from the Jacobites.

Their international concerns found expression in liberal support for French Protestant refugees or impoverished converts, and then for Austrian peasant exiles driven from their mountain valleys by a

Salzburg Archbishop, who had been outraged by their refusal to give up Bible-reading and a Reformed religion. Large sums by 18th century standards were raised through yet another special appeal to enable the S.P.C.K. to transport and resettle 200 or more Salzburgers on land granted to them in the new colony of Georgia.



An S.P.C.K. mission to the Scilly Isles, begun in 1765 and lasting till 1841, provided much needed clergy, teachers and schools in that scattered archipelago.

Fortunately for the Society, those who led it into the 19th century perceived before long that quick adaptation and growth must be its response to new and urgent pressures. The invention of the steam printing-press; the spread of popular education; the arrival of a new mass readership; Church expansion in the Colonies, coupled

with emigration; the needs of missionaries for translated books; above all, the challenge of religious revival movements both within and beyond the Society's ranks spurred on the revitalizing process.

Membership, aided by the inducement of belonging to what was in effect a cooperative book society, was soon numbered more in thousands than in hundreds, reaching its peak at 15,000 in 1822. What had been essentially a London society with country correspondents was turned into a truly national one.

In 1832, the year of the great Reform Act, the Society took the vital decision no longer to restrict itself to religious literature. It set up a Committee of Education and General Literature to supervise its new general list. Two years later immediate responsibility for the Society's religious list was transferred to a newly formed Tract Committee. Both committees, it is interesting to note, were to share in a vast production of children's books. At that time the number of copies of S.P.C.K. publications issued in a year was approximately two million. By the end of the century it exceeded 12½ million.

During all this time assistance to the Church overseas had been far outstripping the S.P.C.K.'s

mandate. This arose because its network of district committees soon spread to the colonial dioceses, thus providing a convenient channel through which the expatriate bishops could advertise urgent needs at a time when the Society itself disposed of ample funds. So, when in 1898 it published a history of its first 200 years, it was able to record that since 1820 it had sent overseas in the form of grants for the endowment of sees and parishes, building of cathedrals, churches and schools, bursaries, studentships, and general church purposes, no less than £651,894, in the strong currency of that bygone age.

The S.P.C.K.'s third century, now drawing towards completion, has been marked by periods of adaptation, and then consolidation. Expansion of book production for overseas Anglican Provinces, and then of an overseas bookshop chain, continued until the 1970s, when it was overtaken by a natural process of transference to local Churches. For these purposes the funds raised from voluntary giving and from benefactions continue to provide indispensable grants-in-aid. Both aspects of this mutual relationship are reflected now in five sister societies, S.P.C.K. India, S.P.C.K. Australia, S.P.C.K./U.S.A., S.P.C.K. New

Zealand, and most recently S.P.C.K. Ireland.

For information: The Society for Promoting Christian Knowledge/USA, P.O. Box 879, Sewanee, Tennessee 37375-0879, Telephone (615) 598-1103, FAX (615) 598-1107 or the Rev. Maurice L. Goldsmith, S.P.C.K./U.S.A. Chair, St. Mary's-on-the-Highlands, P.O. Box 55245, Birmingham, Alabama 35255.

EPIPHANY

OLORD, Lift up the light of thy
countenance upon us,
that in thy light we may see light;
the light of self-knowledge
whereby we may repent;
the light of faith whereby to
choose thy will
the light of guidance whereby we
may advance;
the light of grace whereby we may
attain;
the light of glory which shineth
more and more unto the perfect
day,
and unto thyself, the very Light of
Light;
who livest and reignest in the
brightness of the holy and
undivided Trinity, blessed for
ever and ever.

from My God, My Glory
by Eric Milner-White

Uncommon Thoughts on Life, Liturgy & the Pursuit of Peace

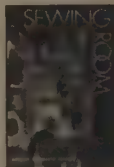
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AT THE MIDNIGHT MASS

DO NOT tinker with the reality of the Divine Saviour come to save us. Flee from anyone, or anything, that suggests that Christmas is a pretty myth, or simply a happy holiday with friends, or that "Christmas is really for the children."

Flee from everyone and everything that tries to destroy, or pervert, or capture for their own self-serving interests, the mighty act of God which is Christmas, this self-emptying act of the Lord of all life coming into His universe—in the same way that all other humans must come.

Our Saviour, "Who is Christ the Lord" did not remain a pink-cheeked infant. We must be careful not to dwell too much on His passing infancy. There are sentimentalists who—perhaps unconsciously—want Christ the Saviour to remain a cuddly controllable "Holy Infant" of Bethlehem for all time!

But their Saviour—God in human form—came into His world "for us men and our salvation" not to enchant us as a temporarily helpless infant.

Our Saviour—God in the human flesh of a newborn baby—

grew up! He grew up to be God in adult manhood, ready to offer His life, in order to save us from everlasting despair and final death. His sacrifice of Himself on Good Friday and His rising from the dead on Easter is the most important event in all recorded history!

Christian artists have always understood how Christmas and Good Friday are two sides of the same truth, are two sides of the same eternity. More than one Christian artist has painted the Saviour of the World—showing Him temporarily as the Holy Infant at Bethlehem, but with the Cross of Calvary over the baby's head. Christmas and Calvary's Cross are twin parts of the same God's plan for our salvation.

Whenever Christmas and Calvary seem unrelated it is because an uncomprehending humanity has misunderstood these two "mighty acts of God," and has tried to separate that truth, which cannot be separated!

—The Rt. Rev. William C. R.
Sheridan, Sometime Bishop of
Northern Indiana in
A Gathering of Homilies

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ver, Indiana 46511-9733.

A STUDY IN HARMONY

"SHARING THE ADVENTURE" is more than a slogan at Advent Episcopal Day School in Birmingham, Alabama, a school for bright and gifted students that has developed a strong, cooperative relationship with the Cathedral next door. That relationship has been a major factor in the school's success since its founding 50 years ago.

The school began as a nursery school serving a parish of fewer than 1,000 members. "There have been tremendous changes in the parish and the school since that time," says Una S. Battles, headmistress for the past 27 years, who has guided the school through a period of growth and expansion while working to establish and maintain a positive, solid relationship with the parish family.

Today, the Church of the Advent, which became a Cathedral in 1981, is one of the largest and most active in the nation with more than 3,000 members.

The Day School, which was the first independent school in the area to integrate (1969), has at the same time become virtually a community icon, now serving almost 350 children with an accelerated

academic program beginning at four-year-old kindergarten and continuing through eighth grade with a staff of 42 people, and an annual budget of two million dollars. Canon Thomas S. Hotchkiss of the Cathedral staff is Day School Chaplain and the principal liaison between Cathedral and School.

The Day School has maintained a close relationship with the church, says Mrs. Battles, but she is quick to point out that it also has been important for the school to maintain its independence as a school whose financial affairs are formally separate from those of the Church, permitting it to receive substantial funding from foundations, charitable trusts, and others that often will not give to churches.

Both Bill Tynes, Birmingham businessman and former senior warden of the Cathedral, and Phil Neal, Jr., the only other person to have served as board president and also a former senior warden, credit the headmistress with building the school. Said Mr. Neal, who worked with Mrs. Battles for more than 20 years as president, "Running the school is an immense task, and Una Battles fulfills the role admirably. Ask anyone and they will tell you, she is the school. In fact, that was the comment we heard over and over when we were

doing the feasibility study that preceded our capital funds drive in 1989. She is loved by the students and enjoys the highest respect of her faculty, board, and parents," Mrs. Battles is currently president of the Southern Association of Independent Schools.

The Dean of the Cathedral serves as the chairman of the board of trustees. As Mr. Tynes points out, "the school is fortunate to have the strong spiritual, moral, ethical, and philosophical guidance of clergy who also recognize the importance of academic, financial, and administrative inde-

pendence of the school," said Tynes.

Although an Episcopal school, only about one-third of the Advent's students and their families are Episcopalian, with several non-Christian religion groups also being represented. Religion plays a significant role. All students take a religion class, "a survey course taught by Advent teacher Peggy Miller, who also happens to be the wife of the Bishop of the Diocese of Alabama," said Mrs. Battles. All attend weekly Prayer Book services. She also said that many of the projects undertaken by the



school's Student Council are outreach programs that focus on the poor, the ill, and the homeless—especially children.

"The urban location is one of our advantages," Mrs. Battles continued. "There are so many things that we can take advantage of, such as the Museum; the Civic Center where the symphony, Children's Theater, and the ballet perform; the Civil Rights Institute; the main Public Library; the downtown park with its mini-concerts and other activities; and the seats of City and County government." Since it is associated with an historic parish, students are frequently involved in activities that focus on historic celebrations, and they are major players in the annual Historic Preservation Week activities, as well as arts festivals, theater and music performances, and patriotic observances. With a music program that is noted for its excellence under the direction of Richard Phillips, the Day School choir is invited to perform at a number of civic and church functions each year; and its annual Lessons and Carols Service draws a standing-room-only congregation of more than 1,200 people in the nave of the Cathedral the second week of each December. The program is so exceptional that the school was asked to make a record-

ing of the music from the 1995 Lessons and Carols service. It has gone through two pressings and is still selling well. One of the most exciting experiences for the group came during the 1997 Anglican Institute held at the Cathedral in the presence of the former Archbishop of Canterbury.

One of the most ambitious, and fun-filled, undertakings of the school is the annual "Southern Cultures Celebration," open to students and teachers from throughout the South, as well as the general public in Birmingham. It is an event featuring three days of workshops, seminars, and entertainment on Southern life, tradition, and history. Since 1995, students and teachers from eight states have participated. A highlight of the Celebration is the "Salute to Southern Achievers," a formal event benefiting the school which is held at the Southern Progress Corporation (publishers of *Southern Living* and *Southern Accents* magazines). Among those who have come to Birmingham to be saluted have been authors Winston Groom (*Forrest Gump*) and John Berndt (*Midnight in the Garden of Good and Evil*); prominent South Carolina architect Robert Marvin and the developer of the Seaside community in Florida, Robert Davis; William Christen-

berry, artist, sculptor, and photographer and painter Frederick McDuff, both of Washington, D.C.; motion picture director John Badham of Hollywood; culinary artists Frank Stitt of Birmingham and Edna Lewis of Atlanta, co-founders of the Society for the Revival and Preservation of Southern Food and Culture; and educator David Moltke-Hansen, Director of the Center for the Study of the American South at the University of North Carolina at Chapel Hill. Among those to be

honored in 1998 will be Shelby Foote, author and historian, and Dr. William Ferris, director of the Center for the Study of Southern Culture at the University of Mississippi.

Pausing from her usual frenetic pace, Mrs. Battles took a few moments to reflect. "There is so much diverse good activity going on at the Day School and within the Cathedral. We are overjoyed by each other. Neither would be really complete without the other. We are so very grateful."

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THESE WORDS FROM the song "Celebrate the Gift" by Twila Paris echo in my mind from the beginning of Advent through Epiphany each year. I wonder how many "pure and perfect" gifts I have ever given or received. Maybe the big blue bike when I was seven. Maybe the walkie-talkies and Big Wheel that my five-year-old got last year. Maybe those were close, but to call those gifts "perfect" in comparison with the gifts described in James 1:17 seems to be overstating it a bit.

During each Christmas season, I am always overwhelmed with the pressure I feel to buy the "perfect" presents for those on my shopping list. And I am not alone. This internal, and certainly external, pressure has become more law that mocks and condemns, squeezing away the joy and grace we could be experiencing.

Strong language, perhaps, but hardly an exaggeration of the desperation that accompanies the "giving season" yearly. The malls are crammed with adults who look tired and worried as if they are

about to undergo something as pleasant as having their teeth drilled. (Which by the way is how they look again right after Christmas, while they are standing in long lines to exchange all of those "pure and perfect" purchases.) Last year, I had three friends dissolve into tears just before Thanksgiving at the anticipation of the coming shopping onslaught.

Ah yes, you say, but what about the children? The children make it all worthwhile. The children do seem to experience something of the magic of Christmas, but all too often they share in that post-holiday letdown which is pervasive in our culture. Maybe some item that was very much longed for did not show up under the tree, or maybe they were overwhelmed by the excessive materialism and anxious family members, or both.

Ralph Waldo Emerson said it well: "Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself." That truth is most profoundly proclaimed in St. John's Gospel, "For God so loved the world that He gave His only-begotten Son."

—Marcia W. Hotchkiss
in *The Living Church*



CREAM OF THE CROP



Gareth Lloyd Jones's *The Bones of Joseph: From the Ancient Texts to the Modern Church* is the autumn selection of the EPISCOPAL BOOK CLUB. An Anglican priest in the Church of Wales, Jones became Canon Chancellor of Bangor Cathedral in 1990 and teaches Hebrew and Old Testament studies and is head of the School of Theology and Religious Studies at the University of Wales. He was also participant in the *Truth About Jesus* conference in Birmingham, Alabama, this past spring.

Every Sunday millions of Christians listen to readings from Scripture. What do they make of them? How do they relate what they hear to their lives? Do they see any connection between these ancient texts and the modern church? In this selection of the Book Club, Gareth Jones addresses such questions through a series of scriptural studies that demonstrate the relevance of the biblical narrative for Christians today.

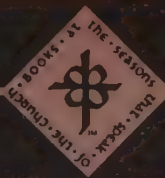
In twelve chapters Jones touches on some of the great themes of the Bible and presents familiar stories in a fresh and often unexpected light. He begins each with a citation of a passage from the Old or New Testament,

then discusses its meaning, and concludes by relating the message of the passage to contemporary life.

Drawing from such texts as the story of Joseph, Israel's apostasy at Sinai, and Jesus's denunciation of the Pharisees, this work ranges over such themes as martyrdom, antisemitism in Christianity, and the history of liturgy. In the process, he introduces some current trends in biblical scholarship in a clear and accessible manner.

Written for those with little or no expertise in theology or prior knowledge of the texts studied, *The Bones of Joseph* offers a unique blend of interpretation and application, of scholarship and spirituality. It is ideal for the general reader and will also serve as a resource book for discussion and Bible study groups.

Either *The Bones of Joseph* or *The Original Jesus* (see the Transfiguration issue of THE ANGLICAN DIGEST for a description) may be chosen as a first selection for new or gift memberships in the EPISCOPAL BOOK CLUB. See page 34 for enrollment, or call 1-800-572-7929 if you wish to charge these memberships to your credit card. Calls may be placed any time between 8 a.m. and 4 p.m., Central Time, Monday through Friday.



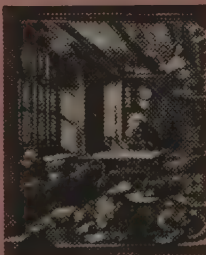
The Episco

Current, Future

CURRENT



The autumn 1997 and current selection of the EPISCOPAL BOOK CLUB is *The Bones of Joseph* by Gareth Lloyd Jones (see "Cream of the Crop" on the preceding page for a description).



WINTER



The Protestant Face of Anglicanism, by Paul F. M. Zahl, Dean of the Cathedral Church of the Advent in Birmingham, Alabama, is EBC's winter selection.

Dean Zahl has been writing for THE ANGLICAN DIGEST for a number of years, most recently under the title "Theses from the Cathedral Door." Early in the '90s he wrote "A View from Abroad" as he studied at Tübingen (Germany) Theological College. Earlier still he

wrote a series of "Tracts for These Times" for TAD. His appearance as an EBC selection author is welcome and timely.

From the Introduction: In September 1896 the Archbishop of Canterbury, Edward White Benson, paid an official visit to Ireland. At the first public meeting he attended, held in Dublin in aid of the restoration of Kildare Cathedral, he saw opposite the platform a motto which described the Church of Ireland as "Catholic, Apostolic, Reformed, and Protestant." Archbishop Benson took the occasion to say that the English had not been careful enough to teach the "mass of our people" the history of the Church of England. He said, "You cannot justify those four words, Catholic, Apostolic, Reformed and Protestant unless you teach everybody you have to do with 'why you are what you are'."

In the autumn of 1953 the Rector of All Saints' Church, Nevada, Missouri, Howard Lane Foland, started the EPISCOPAL BOOK CLUB and what became the Society for Promoting the Arts and Knowledge [of the Church]

Book Club

Past Selections



(emphasis added) because he believed Episcopalians did not know "why you are what you are."

Paul Zahl helps to answer the proposition put forth by both the Archbishop and the Rector of Nevada in *The Protestant Face of Anglicanism*.

SPRING 1998





A compilation of the addresses given at Birmingham's *Truth About Jesus* is planned for EBC's spring selection.


PAST SELECTIONS





Subject to availability, past selections of the EPISCOPAL BOOK CLUB may be ordered from THE ANGLICAN BOOKSTORE. Call 1-800-572-7929 to order with American Express, Discover, Master Card or Visa. All prices quoted include postage and handling.


 **THE ORIGINAL JESUS**, N. T. (Tom) Wright (summer 1997); Item 97B, \$15.


 **TOWARD 2015: A Church Odyssey**, Richard Kew and Roger White (spring 1997); Item 97A, \$15.


 **A GALLERY OF REFLECTIONS: The Nativity of Christ**, Richard Harries (winter 1996); Item 96D, \$14.

 **GLORY, LAUD & HONOUR: Favorite Hymns and Their Stories**, Peter Harvey (autumn 1996) Item 96C, \$10.

 **SIGNS OF GRACE: Sacraments in Poetry and Prose**, David Brown and David Fuller (summer 1996) Item 96B, \$14.

 **THE CROWN & THE FIRE: Meditations on the Cross and the Life of the Spirit**, N. T. Wright (spring 1996) Item 96A, \$14.

 **PERMANENT THINGS: Toward the Recovery of a More Human Scale at the End of the 20th Century**, edited by Andrew A. Tadie and Michael H. McDonald (winter 1995) Item 95D, \$13.

 **THE LEAP OF THE DEER: Memories of a Celtic Childhood**, Herbert O'Driscoll (summer 1995) Item 94B, \$12.



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From the Editor and Birmingham's Dean . .

I'M DREAMING OF A . . .

WILLIAM GRAY BROOKS was the father of Phillips Brooks, the famous 19th-century Episcopal preacher and bishop. The account of William Brooks' cross-over from New England Unitarianism to New England Episcopalianism in the late 1830s and early 1840s is one of the sweetest stories we know. At the heart of it is Christmas.

The story is told in Brooks' journal, sections of which were published in 1901 by Alexander V. G. Allen, who taught at the Episcopal Theological School in Cambridge. We come in on the father of the celebrated son, as he makes the initial transition from First Church (Unitarian) to St. Paul's Episcopal Church in Boston:

October 18, 1839

We have now made an important movement this month so far as to change our place of religious worship. We have attended the Rev. Dr. Frothingham's church in Chauncy Place since we were married, just six years ago; but my wife was never much pleased with Mr. F's liberal style of preaching, and after a

good deal of consideration and reflection we concluded to change, and we have got a pew at St. Paul's (Episcopalian), where Dr. Stone officiates. . . . For myself, I feel attached to the Unitarian Church, having been brought up to that doctrine; but at the same time I cannot say I have so much repugnance to the Orthodox sect (He means all Trinitarian Christians. -ed.); the example of one of the best mothers would forbid it (Mr. Brooks refers to his wife. -ed.). Being, therefore, as I myself say, indifferent, I gave up my inclinations and prejudices for my old place of worship to gratify that of my wife.

The Prayer Book, the preaching, and the pastoral attentiveness of the rector of St. Paul's, John S. Stone, gradually began to make a dent on William Brooks. We come in on the story just one year later.

November 1, 1840 (Sunday)

It is now about a year since we began to attend the Episcopal Church. It was quite a change to make both in the manner of the

service and in the matter and sentiment that are preached. (The rector was not only orthodox, he was decidedly evangelical. -ed.) But I cannot say I regret the change on that account. Dr. Stone, the rector of St. Paul's, is a sound preacher, and a good sermonizer, at times rather too argumentative, but this ought not to be considered an objection of consequence. The morning service is rather long, and to one not much interested is at times tedious, but the afternoon service is a very agreeable one. But with these objections I feel no wish to go back to the dull and dry services of the Unitarian Church we left.

On Christmas Day, 1846, Mr. Brooks remarks,

This day has been more observed as a holiday than I have ever before seen it in this city. . . . St. Paul's Church was very crowded. The sermon was by Bishop Potter of Pennsylvania, formerly rector of the Church. Among the auditors I noticed a clergyman of the Orthodox (i.e., Trinitarian -ed.) Baptist and Unitarian societies which shows the bitterness of sectarianism is giving way; and no better proof of it can be wanting than the service of this holy day.



William Brooks was confirmed on Sunday, May 30, 1847. His journal entry that day is both impressive and moving. It bespeaks the evangelistic power potential within our liturgy and "style," and is therefore worth quoting in full:

To record my thoughts of this day would be an utter impossibility. My actions may be easier recorded, and may the thought that they are also recorded elsewhere (Brooks is speaking of heaven. -ed.) be a high motive

to stimulate me to always keep the actions and feelings of this day in view, never to lose sight of the principles which actuated me to go forward as I did this day and join in the rite of confirmation at St. Paul's Church. It is taking a great responsibility, and I should say a fearful one, if I relied only on my own powers to keep it. But there is a higher power to aid us, to assist us; if we but ask in faith, we shall receive the assistance needed.

This act is by no sudden impulse of feeling with me, but by the gradual and long course of attention to the subject, and finally, by the grace of God so operating in my heart as to view it as a duty and an act of filial reverence and affection. The rite was performed by Rev. Bishop Eastburn, and the class consisted of nine persons of whom I presume I was the eldest. In pursuing this course I have been much assisted in advice by our rector, Rev. Dr. Vinton (John Stone's successor. -ed.), and encouragement no less to my dear wife, who has been a member of the church now seven years. God grant that the union to both of us may be blessed, and that hereafter we may walk together as one in Christ as our head and guide.

William Brooks, whose son was to become one of the most creative and effective cleric ever to serve in the Episcopal Church, had been caught and claimed, and by a quality of evangelism that represents this Church at its best.

The last word for us comes from a journal entry dated Christmas Day, 1847:

Truly, the first Christmas I have ever spent as it ought to be spent. For, though I have attended the services of the Church the past three or four years on that day, I have never before attended that other and most comforting and elevating accompaniment, the Communion.

—MERRY CHRISTMAS
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AND FROM THE DEAN!

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CHURCH OF THE OPEN DOOR?

Many years ago when I became an Episcopalian, one of my joys was that Episcopalians did not keep close our church doors on Sunday afternoon and leave them locked until the following Sunday morning. A church was a place for prayer for all people at all times.

This had not been my experience in my former denomination. The church was a place for worship on Sunday morning, possibly Sunday evening, and still less likely on some other weekday or evening. The choir might use the church on a weekday evening. The rest of the time the church was locked. The office, if there was one, would be open in normal office hours. The parish hall and education building would be open for any weekday programs the parish might be sponsoring. But the church was closed and locked. It was not seen as a house of prayer.

On the other hand, Episcopal churches were open. Not only were they open, they were used. Persons would come to pray, to meditate, to absorb the atmosphere of sanctity. Over the years, as I would go into the church to pray there would be others there. We would not speak, though occa-

sionally, on seeing my collar, a person would seek counsel. In the last parish I served the church building was a national historic landmark. Its interior is strikingly beautiful with a host of stained glass windows depicting the life of Our Lord and, in clerestory, saints of the Church. Persons came to pray, to look, to sit in awe. Every parish I have served, without exception, has been open during daylight hours.

But something is going on in the Church which I find distressing. **Churches are being closed and locked.** Last summer my wife and I took a long trip around the country. Too often churches we wanted to see were closed. I recall, in one city there were two very old churches, historic landmark churches. They were separated by only a few blocks. I wanted to see both. I could not. They were locked. What is true around the country is true in my own diocese.

Sadly, this is not just a United States phenomenon. When my wife and I went to England and Norway a few years ago we also found more locked churches. It is not as widespread as it is in this country, but it is happening. That it is a problem is underlined by the fact that the British composer Andrew Lloyd Webber has endowed a fund to help parish churches in the

City of London stay open outside of service times.

Since no one is starting a foundation here, we're going to have to do it another way. And it can be done. Fear of theft/vandalism is the problem. That fear is real. It should not be ignored. But locking the church door will not end vandalism. It will simply move it outside.

Parishes can find volunteers to keep watch on their buildings. And a well trained volunteer can also provide a little spiritual direction, a little history, a kind word. In the last parish I served, Trinity

Church, Seattle, Washington, a downtown/inner city parish with a national landmark building, the church had an alarm system that allowed persons to sit in the pews and wander through the nave while protecting altars, pulpit, lectern, organ, etc. Since the system was established, there has been no vandalism in the building.

Answers can be found. They need to be found. We must make sure we remain "The Church of the Open Door."

—The Rev. Allan Curtis Parker
Seattle, Washington



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A JOYOUS CENTENARY

THE COMMUNITY OF the Transfiguration came into being with the life profession of Eva Lee Matthews and Beatrice Henderson as Sister Eva Mary and Sister Beatrice Martha on the Feast of the Transfiguration, August 6, 1898. The motherhouse of the community was established in Glendale, Ohio, near Cincinnati. At present the community has 34 members. In addition there are about 800 men and women associates who support the community with their prayers and volunteer help.

From the beginning these Episcopal sisters have ministered to children, first at Bethany Home for Girls, now Bethany School. Then, in 1931, they established St. Simon's School, now closed, and St. Monica's House, now a recreation center in Lincoln Heights near Glendale. The community is also known for its missionary activity, first in China, then in Hawaii, Japan, Puerto Rico, and most recently, in the Dominican Republic, where a nutrition center and preschool serves poor children. In the United States sisters have served in northern Ohio, California, Texas, and North Carolina. Today other ministries include, in addition to Bethany

School and St. Monica's Recreation Center, St. Mary's Memorial Home, a retirement home located on the motherhouse grounds, and retreat ministries in Ferndale, California, and at the motherhouse. Each summer for the past five years sisters have conducted Bible schools on the Rosebud Reservation in South Dakota.

The centenary celebration will include a Festal Eucharist on February 22, 1998 (Transfiguration Sunday) with the Rt. Rev. John Allin, retired Presiding Bishop of the Episcopal Church, as preacher and the Rt. Rev. Christopher Epting, Bishop of Iowa and the community's visitor, as celebrant. An ecumenical service of Solemn Evensong will be held on the evening before the celebration, Saturday, February 21, with Bishop William Weinbauer, retired Bishop of Western North Carolina, and the Community's Chaplain General, as preacher.

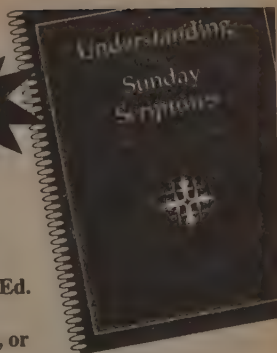
On Wednesday, August 5, 1998 a service of Solemn Evensong will be held in the community chapel and on Thursday, August 6, a Festal Eucharist will be celebrated by Bishop Weinbauer.

GOD WHISPERS to us in our pleasures . . . but shouts in our pains.

—C.S. Lewis

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YOUR ROLE IN PREACHING

"But I've gotta use words when I talk to you."

Sweeney, Agonistes, T.S. Eliot

"It's only words, and words are all I have, to take your heart away."

1960s Bee Gees song

IT IS THURSDAY AGAIN, and already I have been brooding for several days over the lessons appointed in the Prayer Book for this coming Sunday. As I pace, ponder, and make notes, I am again trying to listen to often strange texts from other times and places and to ask what they have to say to us. Again, I am at the task of a preacher—for me perhaps the most challenging and rewarding part of the parish ministry.

As a preacher, I know I need several things from you, my listeners:

1. That you work as hard at listening as I do at preaching. Since my first Sunday here, I have been amazed and mystified at how carefully you do listen. My part is the effort to find words for some of the connections. I can count on you to work just as hard to ponder where in your life these lessons and sermon thoughts reveal God's love and judgment and call (which are all words for the same thing).

2. That you intentionally prepare for worship—arriving early enough to settle in so that the sermon time is part of your meditation and worship, not merely entertainment (dubious at that!) or a set of ideas. Reading the lessons for each Sunday before coming to Church can further enhance your listening.

3. That you continue to reflect on the sermon after Church. Talk to others about it. Say something to the preacher if a thought is bubbling inside. It is always pleasant to hear someone say, "I enjoyed your sermon"; it is best of all when someone offers a thought, agreeing or disagreeing, stimulated by the sermon. I hope occasionally to find opportunities for sermon responses after Church.

Week after week preparing the sermon, getting ready to climb up into the pulpit, I am aware that these are only words, inadequate at best. What I depend on, and pray for, is that the sermon can be a time for us to listen together to God's Spirit, that even in the weakest of sermons listeners will work hard to hear something of God's truth, and that afterward we will speak the truth in love to each other over what is said from the pulpit.

It's only words. That is why we often move from the sermon to the

stillness of listening to an anthem, or to the mystery of the Holy Table, where words finally give way to silence, to Holy Communion, to a truth beyond words. Still, when preaching is a shared enterprise, the sermon can be, a time when words become doors into the Mystery.

—*The Rev. Samuel Thames
Lloyd III, Rector
Trinity Church,
Copley Square, Boston*

TOP OF THE MOUNTAIN

YOU HAVE, NO DOUBT, read about Dr. Seaborn Beck Weathers who almost died on Mt. Everest when eight other climbers froze to death on that mountain in a sudden storm last year. Weathers did not die, but he lost his nose, his right hand and forearm and all the fingers on his left hand to frostbite. He has undergone eight major surgeries and several minor ones to care for these injuries.

Achievement had been Dr. Weathers' life focus before the accident. He had reached the top in his profession, but was not satisfied. He took up mountain climbing in hopes of finding the satisfaction and fulfillment he sought by

climbing to the top of high mountains. He had conquered six of the seven tallest peaks on the globe, but still had not found that elusive sense of fulfillment and satisfaction. So, he set off to scale Everest in hopes of finding what he was seeking as the top of the world's highest mountain. There he almost died.

Having looked death in the face, been seriously injured and spent a significant amount of time recovering, he said in a recent television interview, "What I was seeking on all these mountain tops, I've found in my own home." He was speaking of his relationship with his wife, Margaret; and his children, Beck and Meg.

"If all this had not happened," Weathers went on to say, "I could see myself achieving everything that wasn't nailed down and winding up alone at the end of my life." Weathers came to see that the basic fulfillment and satisfaction we all seek is not really found through our achievements, no matter how high or how great, but through our relationships with those we love.

Seaborn Beck Weathers' experience tells us to check out our own backyard, because what we are seeking is probably already ours.

*The Rev. Laurence A. Gipson, D.D.
St. Martin's Church, Houston*

THE HOLLY BEARS A BERRY

THE OTHER DAY I was taking my Latin class through the opening chapters of Luke's Gospel—an interesting exercise, because it revealed how certain aspects of the Nativity story, so familiar to us in general outline, escape our minds when we do not concentrate on every word. One of the verses which surprised the class was 2: 35, a part of Simeon's prophecy to Mary. Speaking of the future life and death of Jesus, Simeon adds by way of parenthesis: 'And a sword shall pierce your soul also'.

The Catholic tradition has long paid special honour to Mary, but it is noticeable how the emphasis, at least in modern times, has fallen on the exalted bits—she is venerated as the Queen of Heaven, the Mother of the Church, and so on. The *mater dolorosa* aspect has not been totally eclipsed, but in many places it has tended to fade into the background. Whether we respond to the adulation bestowed on her or recoil from it, we still seem to find it hard to enter into any very deep understanding of her suffering.

Yet it can be argued that Mary's real glory, the thing which sets her for ever apart from any other

human being, is precisely this—that a sword pierced her soul as she surrendered her Son, so that he might die for the salvation of the world. In recent years the terrible uniqueness of that event has been captured more powerfully than anywhere else in the Requiem of the Russian poet Anna Akhmatova.

Mary Magdalene beat her breasts and
sobbed,
His disciple stone-faced stared,
His mother stood apart. No other
looked
Into her secret eyes, No one dared'.

Coming as it did out of the terrible experience of seeing her own son jailed in one of Stalin's prisons, Akhmatova's passion reminds us of Mary's particular grandeur. Even as she cuddled the Babe in her arms. Mary learned the awful truth about the one she was carrying, and about what that would mean for her also. At her greatest moment of joy, her mind was seared with the warning of future pain, as she was told that she would be expected to sacrifice her first born so that the sins of the world might be forgiven.

The message of the Incarnation of Christ is one of joy, but it is a far cry from the artificial cheeriness which often greets us at (or especially after) Church these days.

There is all too often as little room for Mary now in Church as there was in the inn at Bethlehem so many centuries ago. We have heard a great deal about 'pain' in the past few years, of course, not least the pain of women complaining that they could not be ordained. Once that was out of the way, it was the turn of some men to call attention to their pain as they took themselves out of their ministry because women had been ordained to the same orders as theirs.

Whatever sympathy we may have for people like these, I think we have to admit that their pain is a far cry from that of the Virgin Mary. She was not complaining because nobody offered her a bishopric; her suffering was directed not at herself, but at the terrible fate awaiting Another—the very Son of God whom she had been given to carry in her womb.

The truth is that Christ came into the world to suffer and to die. Those who are closest to him will feel his grief most deeply, for it was his demand that we should deny ourselves and take up our cross and follow him (St. Matthew 16:24). Surrounded as we often are by roast turkey and Christmas pudding, self-denial is a hard thing for us to remember as the season approaches. But self-denial is the very essence of the Christian faith.

It is the prime motive of the incarnation itself; 'He who thought it not robbery to be counted equal with God, emptied himself taking the form of a servant . . .' (Philippians 2:6–7).

What this means in practice will be different for each one of us, but the fundamental principle will be the same. Our lives are not our own—they were bought with a price (I Corinthians 6:20) and that price is none less than the precious blood of Jesus Christ himself—blood which he was given in the womb of His mother Mary.

God does not call us to bear Christ in our womb as Mary did, but He does expect us to carry Him in our hearts by faith. The Christ we bear in that secret place is the King of Kings and Lord of Lords, but He is also the Lamb who was slain from before the foundation of the world. His crown is a crown of thorns, and if He is present in our lives then there will be no way that we shall escape the sword that pierced His side.

—Gerald Bray
is Anglican Professor of Divinity
at Samford University, USA
(New Directions)

*They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby-thing
That made a woman cry.*

—George Macdonald

THE EPIPHANY IN HISTORY

"... The star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him."

The Epiphany Gospel: St. Matthew 2

EPIPHANY COMES FROM a Greek phrase meaning "to appear upon." In ancient times, sacred things and people were kept hidden, except on special occasions, when there would be a public showing—an epiphany—of the image of a god or the person of the king. New Orleans has epiphanies. The parade of Rex is one example.

The biblical Epiphany (St. Matthew 2:1-12) is a little different: wise men, signaled by a star, come to Bethlehem, bringing gifts which reveal Jesus' identity to the world. It's a grand story. Is there anything to it, historically?

Actually, yes—but we need to understand that many carols and pageants take liberties with it. We *Three Kings* has the 'star of wonder' 'leading' the wise men like a UFO to a Jesus that we assume is not yet two weeks old. *Brightest and best* has cold dew-drops shining on the infant's cradle. In fact,

Jesus was a toddler (*paidion* in Greek), not a baby (*brephos*), St. Matthew implies, when the Wise Men arrived some months after his birth.

The wise men were not kings, but astrologers—consultants who advised rulers about what and whom to pay attention to. They scrutinized the heavens (which were believed to give notice of coming events), and travelled widely, offering advice and positioning themselves for future consultations. Their news of a royal birth upset Herod. Suspecting that he planned to kill the child when he found him, they made a speedy exit from Jerusalem, conducted their business in Bethlehem, and went home the back way. The nonsense tone of Matthew is significant: the star and the wise men were seen as fairly ordinary. What was different was the child.

There is verifiable astronomy about the star. The regular motions of heavenly bodies allow both prediction and reconstruction. We know what the sky looked like at the time of Jesus' birth. There was a conjunction of Jupiter with Regulus in the constellation of Leo in September, 3 B.C., repeated in February and May of the next year. Then, in

June of 2 B.C., Jupiter and Venus appeared to merge.

In the ancient world, astrology was the important component of astronomy. Jupiter, the planet of kingship, joined Regulus, the star of kingship, in the constellation of Leo, which was particularly associated with Israel—three times! Three was associated with solemn truth, and the conjunction of Jupiter and Venus, the mother planet, signaled a royal birth rather than a conquest.

Planets perform a 'retrograde loop' in their travels across the sky—that is, they move east, then seem to move west, and then appear to stop. Jupiter did that toward the end of 2 B.C., appearing stationary on Dec. 25th of that year. Matthew's description of the 'star' appears to be accurate.

The astronomy of the star suggests reopening the question of Jesus' birth-date, which has been in controversy for centuries. Early writers placed it somewhere between 4 and 1 B.C. Modern scholars suggested 6 or 7 B.C., partly because the Jewish historian Josephus, a major source, said that Herod the Great died in 4 B.C. However, it has recently been shown that there was a scribal error. Josephus' date for Herod's death was actually 1 B.C. That fits other known chronologies and also the 'enrollment' which caused

Joseph to travel to Bethlehem. 2 B.C. was the 25th year of Caesar Augustus' reign. Ambitious officials, anxious to please, hatched a plan to get everyone 'spontaneously' to name him "Father of His Country." That meant moving heads of households to their places of official domicile, where they could show their unbridled enthusiasm for the idea. In fact, of course, the plan was meant to enlarge Augustus' powers without violating the Roman constitution.

The customary year of Jesus' birth, A.D. 1, was determined by a monk named Dionysius Exiguus ("Dennis the Short"), who was hired to research the question in A.D. 525. The idea was a good one: date everything from the year of the Lord's birth, instead of using



a long series of local dates. They were cumbersome and confusing. St. Luke, in order to indicate "A.D. 27" in chapter 3, has to say,

"In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, . . ." St. Luke 3:1

However, Shorty's findings are mysterious. He did not explain his calculations, and scholars never regarded them as correct. It's possible that 1997 is actually the year of the millenium.

—The Rev. William Morris
All Saints' Church
River Ridge, Louisiana

ANNIVERSARY OBSERVANCE

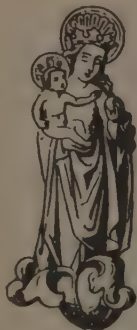
THE HOME PARISH OF *The Anglican Digest*, the Cathedral Church of the Advent, Birmingham, Alabama, will celebrate its 125th anniversary on the Second Sunday of Advent, December 7, 1997. The Advent was founded with the City of Birmingham in 1872. All are invited to attend the anniversary services:

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AND IN ALL PLACES



◆ **“THE ECUMENICAL OPPORTUNITY** of the century has been lost,” said the Rev. Dr. J. Robert Wright of the General Seminary concerning the failure of the Lutheran Concordat. But, “Thank God for the Lutherans” was the response of *Wall Street Journal* writer Philip Terzian, a lifelong Episcopalian who was not disappointed in the outcome. The cause of the Concordat’s collapse was administrative, not theological, as the Lutherans apparently regard further empowerment of their hierarchy as something not to be desired. In spite of the promise of a “one-time only” vote, ecumenical offices of both churches say they will try again.

◆ **THE BIBLE** is the foundation for defining Episcopal Church doctrine, according to the bishops at General Convention in Philadelphia. The unanimous resolution defined doctrine as the “basic and essential teachings of the Church” found in the canon of Holy Scripture, as understood in the Apostles’ and Nicene Creeds, and in the sacramental rites, ordinal, and catechism of the Prayer Book. Puzzlingly omitted were the

Thirty-Nine Articles.

◆ **CORRECTION:** A number of readers (including C S. Lewis’ stepson) have written to point out that *Letters to an American Lady* is not a collection of correspondence between the Christian apologist and Joy Davidman. The recipient was “a southern aristocratic lady” who did not want her name revealed. C. S. Lewis noted that she was “one of the minority of my numerous female correspondents who didn’t gradually fade away as soon as they heard I was married.” Does that tell us something about spiritual direction by post?

◆ **PRINCIPLES OF THEOLOGY** by W. H. Griffith Thomas, recommended as a “splendid systematic resource” in the Transfiguration issue of TAD is available from the Philadelphia Theological Seminary (Reformed Episcopal), 7372 Henry Ave., Philadelphia, PA 19128-1401, for \$30 plus \$3 postage.

◆ **YOU DON’T SAY!** “7 Deadly Sins Begin Thursday at 6:30—Free!” proclaimed the notice board of a church in Wilmington, Delaware. About 35 people re-

sponded to the offer.

◆ **HONG KONG ANGLICANS** are looking ahead as more than 700 church members gathered in St. John's Cathedral, Hong Kong, to give thanks for the peaceful reunification of the former Crown colony with China and to offer prayers for courage to follow Christ in the uncharted waters of the future.

◆ **THE REV. DENNIS MAYNARD**, popular contributor to TAD, has been called to be rector of the Church of St. James-by-the-Sea, La Jolla, California.

◆ **THE FIRST BLACK ARKANSAN** to be ordained to the priesthood in 35 years is the Rev. Kirtley Yearwood, who is also a physician. At his ordination in Little Rock's Trinity Cathedral it was noted that there are no African Americans in the ordination process "because there are none in the pews."

◆ **ANGLICAN BISHOPS** in Europe have proposed forming a separate province, the Anglican Province of Continental Europe. Currently four Anglican jurisdictions overlap on mainland Europe: the Spanish Episcopal Reformed Church, the Church of England's Diocese of Europe, the Convocation of American Churches in Eu-

rope (PECUSA), and the Lusitanian Church in Spain and Portugal.

◆ **SCOTS PUT MORE IN THE PLATE:** The Scottish Episcopal Church experienced a fall in membership and an increase in giving in 1996. Membership fell by about 1,000 to 53,553 but communicants gave on average £3.46 per week, 37p more than in 1995.

◆ **THE FIRST EPISCOPAL CHURCH** in the U.S. built exclusively for a Hispanic congregation was dedicated in June in Houston, Texas. Nearly 500 people were present at the joyous celebration in the 10,000 square foot Spanish style church. The Hispanic congregation's diversity is shown in the difficulty of deciding what food to serve at the reception. Mexican? Salvadorian? Columbian? Cuban? They settled on Texas barbeque.

◆ **A TIP OF THE BIRETTA** to E. Allen Kelley, publisher of Morehouse Publishing, on his retirement after 25 years of service to the Church; and to the following parishes observing anniversaries: Gethsemane Cathedral, Fargo, North Dakota (125 years); St. Mary's Church, Kansas City, Missouri (140 years); St. Thomas' Church, Vernon, New Jersey (150 years); and Christ Church, Pensacola, Florida (170 years).

◆ **"ONWARD, CHRISTIAN SOLDIERS,"** has marched onto the pages of the Anglican Church of Canada's new hymnbook, *Common Praise*, in spite of objections from those who eschew the martial imagery of this old-time favorite. A similar victory for the hymn was won in the Episcopal Church in the U.S.A. in 1982.

◆ **THE REV. JOEL EDWARDS** will be the new General Director of the Evangelical Alliance UK, becoming one of Britain's most senior black church leaders.

◆ **CARDINAL BASIL HUME**, leader of the Roman Catholic Church in England and Wales, recently used the pulpit of Canterbury Cathedral to declare that moves toward Christian unity must include the primacy of the Pope. Meanwhile, the Pope is being petitioned to declare St. Mary as Co-Redeemer, "thus increasing the Holy Trinity to the Sacred Quartet," stated one London newspaper.

◆ **WINNERS** of the Episcopal Book Club drawings at General Convention are: Leslie Ware, Augusta, Ga., Debbie Woods, Denver Co., and Iris Peterson, Allentown,

Pa. Each will receive a year's membership in the EBC.

◆ **AND, FINALLY**, this inspiring inscription at St. Paul's, London: "This Cathedral was built to the glory of God. Here Jesus Christ has been honoured in worship for almost 1400 years. We hope that its magnificence will remind you that, as His majesty is, so is His mercy."

◆ **KEEP THE FAITH**—and share it, too.—Editor



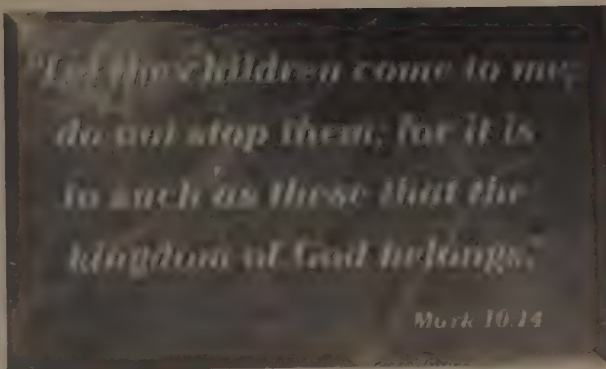
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\$145,000 TO THE BISHOP OF FORT WORTH, by Mrs. Elizabeth Howard, to be used for theological education scholarships in the name of Thomas W. Meek, her brother and a long-time parish-

ioner of Christ the King Church, Fort Worth.

\$56,000 IN GRANTS to Ezra House, the outreach homeless ministry of Holy Trinity, Lansdale, Pennsylvania.

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TO ALL SAINTS' CHURCH, Chevy Chase, Maryland: \$137,867 from the estate of Doris R. Evans; \$10,000 from the Elizabeth D. Glasgow trust; and \$1,000 from the estate of Mary Lemon Lambert.

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Deaths



✠ **THE RT. REV. JOHN ELDRIDGE HINES**, 87, XXII Presiding Bishop of the Episcopal Church.

✠ **THE RT. REV. WILBURN CAMROCK CAMPBELL**, 86, IV Bishop of West Virginia.

✠ **THE RT. REV. CLIVE KERLE**, retired bishop of the Diocese of Armidale, NSW, Australia.

✠ **THE REV. NORMAN PITTINGER**, 91, theologian, author, and former professor of apologetics at the General Seminary.

✠ **THE RT. REV. EDWARD C. TURNER**, 82, VI Bishop of Kansas. Services were conducted at Topeka's Grace Cathedral and in Colorado Spring's Grace Church which the Bishop attended in his retirement.

✠ **THE REV. FREDERICK HILL**, 67, rector emeritus of St. Michael's Church, New York City, a pioneer in redevelopment of urban churches and a pastor and friend to many clergy, as well as "all sorts and conditions." Mr. Hill combined a legendary wit with a

phenomenal understanding of Christianity in America.

✠ **THE REV. EVELYN MAY ASHCROFT**, 93, retired deaconess in missionary service for 39 years. A native of England, she served as an appointed missionary of the Episcopal Church in China, the Philippines, and Burundi. She was a survivor of the Japanese internment camp near Baguia, Philippines, being liberated during the Battle of Manila.

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HILLSPEAKING

ONE DOES NOT really have to be terribly smart to work at Hillside, but one does have to have good strong legs.

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Between them and the other floors in the big barn and its "twin" are many stairs.

From St. Mark's Chapel to the HOWARD LANE FOLAND LIBRARY and my office there are fourteen steps up. An additional fourteen steps lead from the Library up to the Writer's Loft.

From the reception area to the employees' lounge there are sixteen steps down. From the reception area to the Records Room on the second floor of the "twin" there are thirteen steps up. The

Records Room may also be reached from the outside on the west side by going up a short flight of five steps or from the south side up a longer flight of fifteen steps.

Finally, if one goes directly from ground level to the Library at the back of the big barn there are three flights of fourteen, eight, and thirteen steps successively and then down seven steps (a curious little arrangement that took advantage of the existing doorway originally used to haul hay into the loft.)

That all adds up to a total of 119 treads and risers—and nary an elevator in the place.

—The Trustees' Warden



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THE STORY BEHIND THE HYMN

Silent night, holy night

'STILLE NACHT'

THERE MUST BE few parts of the world that do not hear at Christmastide the familiar strains of a carol which was the result of collaboration between a poetic curate and a former weaver, neither of whom produced anything else which seems to have survived.

Franz Xaver Gruber was born in Unterweisburg in Upper Austria on 25 November 1787, and was apprenticed to the loom along with his family of weavers. The village organist, who was also the schoolmaster, became his tutor in the evenings for composition and organ-playing. By the time he was 28, Gruber had obtained a position as schoolmaster and organist at Oberndorf to the North of Salzburg. It was here his association began with the young curate Joseph Mohr. To quote Franz Gruber: 'Father Joseph Mohr gave me a poem which he requested I set to suitable music for two solo voices, chorus and a guitar accompaniment.' This became the carol *Stille Nacht*—*Silent night, holy night*.

That same evening—Christmas Eve 1818—the new composition

was sung for the first time in St. Nicholas Church, the two men taking the solo parts to the accompaniment of the guitar. Little could they have known then that one day their carol would be sung in many different languages around the world. Apparently, at that Christmas of 1818, the organ was undergoing repair and the organ-builder was so impressed with the simplicity of *Stille Nacht* that he took a copy back to his village of Fügen in Zillertal, where his friends were instrumental in increasing its popularity.

Franz Gruber subsequently became organist and choirmaster at Hallein and there founded the famous Hallein Choral Society, of which he was director from 1833 until his death in June 1863. His grave, placed outside his house, lies near to the church and is today a much-visited shrine. Joseph Mohr, who came from Salzburg and was five years younger, died fifteen years before Gruber, while he was assistant priest in Wagrein.

—The Rev. Canon Peter Harvey in *Glory, Laud, and Honour*; an Episcopal Book Club selection available from The Anglican Bookstore, 805 County Rd. 102, Eureka Springs, AR 72632, \$10 ppd.

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The Archbishop's Voice

*Sermon by the Archbishop of
Canterbury, Christmas Day 1996,
Canterbury Cathedral*

THERE WERE, I believe, three 'Rs' which were of great importance to the Holy Family and each of their insights have something important to offer as we reflect on family life in society today. As we do so, let me say that I am not wanting to exclude in any way those who are single, or who are single parents. After all, the family of Jesus includes us all.

The three 'Rs' are these—**Reverence, Reliance, and Religion.**

First, Reverence. The starting point for any Christian understanding of humanity must be that we are made in the image of God. But the birth of Christ gives that understanding greater depth. No longer is it merely the fact that we bear God's likeness—now God has taken flesh for himself. He has become human. And, as we gaze with Mary and Joseph at the baby in her arms, so we are caught up in their awe and wonder not just for that child, but for all children and for all humanity.

Rightly we focus on what it says

about his relationship with God, but there is also the sub-text that reveals his own secure relationship with his human parents. He knew full well that they would not disown him or desert him and, from that position of security, he, in turn, could grow to maturity.

Such **reliance** and trust is vital, not just for families, but for societies as a whole. One of the saddest things I heard on my visit to Sarajevo was this comment from a leading Imam. He said, 'Over the last four years neighbours have lost their trust in one another and it is one of the most grievous losses of the war.'

Joseph and Mary brought Jesus to pray and, later, to attend the Synagogue. Religion also provided the annual rhythms of life as festival followed through the year.

Their religion was not merely an expression of emotional response, or regular attendance at public worship, rather it was a matter of **personal commitment**. In other words it was religion at its best—for the word '*religio*' means 'I bind myself to.' In terms of faith it means to **commit oneself** to walking in God's ways and to keep-

ing his laws; to learning those habits of heart and mind that lead our children and ourselves to love God and his Church.

Having such **religion** at the heart of family life will transform it. It will lead us to have a huge capacity for tolerance and forgiveness. Such must have been the background to Tennyson's poem where he talks of the moment when his family was rent asunder by a quarrel:

"As thro' the land at eve we went
and pluck'd the ripen'd ears.
We fell out, my wife and I,
O we fell out I know not why,
and kiss'd again with tears
and blessings on the falling out
that all the more endears,
when we fall out with those we love,
and kiss again with tears!"

Yes, where there is love such a falling out can become a blessing. But often it is not and we are left with the ache of what might have been.

But these attributes did not make the Holy Family an introverted one. Bound closely together, they looked out to the world. No sooner had the baby been born than shepherds—some of the outcasts of society—came to share in their joy. The Holy Family, in time, became the birthplace of the family of the Church—in which

all of us, young and old, are welcome and belong.

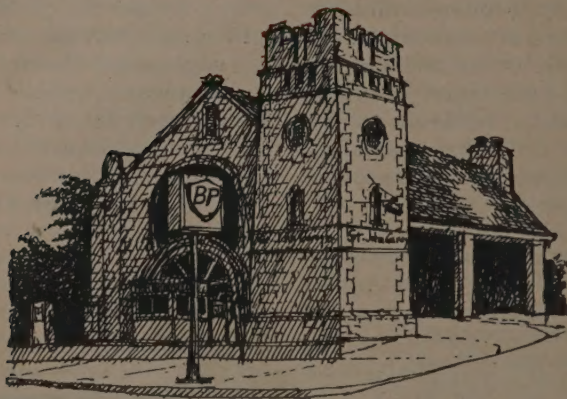
Mary, we read, pondered the experiences of that first Christmas Day in her heart. She was amazed at the goodness of God. She and her young family advanced on their adventure of discovering the joys of **reverence, reliance and religion** in family life. As they did so, they discovered more of God's love and strength. This love is, of course, the true message of Christmas for us all.



—The Most Rev. and Rt. Hon.
George L. Carey,
Archbishop of Canterbury

Theses from our Cathedral Door:

A PERSPECTIVE ON GENERAL CONVENTION



—former Disruption Church, Whithorn, Scotland

FOR MANY, THE gap between what is and what ought to be in the national Church is seldom so wide as in the aftermath of a General Convention. From even a moderate point of view, Convention seems distant from the ideal, its decisions somehow determined by the spirit of the age.

Even as we might feel resigned, however, history can help us. Here is one perspective for our encouragement.

- Leaving the Church and joining—or even founding—a new

church almost always ends in failure. Witness the results of the Disruption of 1843 in the Church of Scotland. That was the exit of 474 ministers from the Established Church to form a "more evangelical" Free Church of Scotland. Today churches of the Disruption are mostly gas stations (sketch by John C. Carraway), fire houses, and social service centers.

- The few enduring separations, separations that history has justified over time, include the Athanasian movement of the

third century (reasserting the Divinity of Christ); the Reformation of the 16th century (reclaiming the Gospel of Christ); and the exodus of Trinitarians from the dominant Unitarian churches of eastern Massachusetts in 1816 (once again, reasserting the Person of Christ).

- The Church of England has generally permitted two distinct expressions of itself, the Evangelical and the Catholic, to co-exist within one institution. There has been a sort of *de facto* separation without the further, bridge-burning step of *de iure* separation. There is full precedent for widely differing schools of thought co-existing within one Communion.
- When Christians have resisted

the temptation to leave and go elsewhere, God has often honored their patience and crowned their humility by creating a better situation over time.

In summary, leaving almost never works. It is justified only when Christology, the teaching about Jesus Christ, has become ruined in the corridors of power. In every case, patience, humility, and faith in God enjoin us to stay—and pray and work for positive change.

Paul F. M. Zahl

—The Very Rev.
Dr. Paul F.M. Zahl
Dean, Cathedral Church of the
Advent, Birmingham, Alabama

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A Hit Musical . . . and Canterbury Cathedral (page 14)